

CHRISTIAN SECRETARY.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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CONDITIONS.

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An index to the paper will be given at the close of the year.

Advertisements inserted at the usual prices.

From the COLUMBIAN. THE WALDENSES AND ALBIGENSES. [Compiled chiefly from Jones' History.] No. VII.

About the year 1400, a violent outrage was committed on the Waldenses who inhabited the valley of Pragela, in Pragela, by the Catholic party resident in that neighbourhood. The attack, which seems to have been of the most furious kind, was made towards the close of December, when the mountains were covered with snow, and thereby rendered so difficult of access, that the peaceable inhabitants of the valleys were wholly unapprized that any such attempt was meditated. The persecutors were in actual possession of their caves, before the Waldenses were aware of any hostile designs against them. In this wretched condition, they had recourse to the only alternative which remained for saving their lives—they fled to one of the highest mountains of the Alps, with their wives and children. Their inhuman invaders, whose feet were swift to shed blood, pursued them in their flight, until night came on, and slew great numbers of them before they could reach the mountains. Those that escaped, were reserved to experience a fate not more enviable. Overtaken by the shades of night they wandered up and down the mountains, covered with snow, destitute of the means of shelter from the inclemencies of the weather, and of supporting themselves under it by any of the comforts which Providence has destined for that purpose. Benumbed with cold, they fell an easy prey to the severity of the climate, and when the night had passed away, four score infants were found lifeless in their cradles, or lying upon the snow, and many of their mothers expiring or dead by their sides. During the night their enemies plundered their dwellings, and conveyed away every thing which was valuable.

This seems to have been the first general attack that was made by the Catholics on the Waldenses of Piedmont; for, though the former had repeatedly availed themselves of the edicts of Emperors, the bulls of the Popes, and the promptitude of inquisitorial zeal, to disturb their peace, and put many of them to death, during the three preceding centuries, yet, such had been the protection afforded them by the Dukes of Savoy, that the rage of their adversaries was happily restricted to the occasional apprehension of a few solitary heretics, for whose good they never failed to light up the fires of martyrdom, as often as opportunity was afforded. But the outrageous attack now made upon them was a novelty, and it made a lasting impression on their minds. They had experienced nothing like it, say their own historians, either in their own time or that of their forefathers. For more than a century afterwards they were accustomed to speak of it as of a dreadful scene which was still presented to their view: and from generation to generation they continued to relate, with deep impression of horror, that sudden surprise which had occasioned so much affliction and calamity among them.

From that period, until about the year 1487, the Waldenses of Piedmont appear to have remained, in a great measure, unmolested in the profession of their religion. But scenes of far more extensive cruelty were awaiting them, as will hereafter be shown. It is necessary first to take a view of the proceedings against their brethren in other regions.

The persecution which had so furiously raged against them in France, during the early part of the 13th century, as detailed in a former number, and which may be said to have deluged the soil with their blood, had not succeeded in extirpating the Waldenses from that country. The

valleys of Fraissiniere, Argentiere, and Loyse, seem to have abounded with them in 1460, at which time, a Franciscan monk, armed with inquisitorial authority by the archbishop of Ambrun, was sent on a mission of persecution, and commanded to drive them from their possessions in the valleys. Such was the ardour with which this zealot proceeded in his measures, that scarcely any persons in those valleys escaped being apprehended either as heretics or as their abettors. Those of them who were not Waldenses by profession, had recourse to the King of France, Louis XI, beseeching him to interfere, and by his authority put a stop to such persecutions. The monarch listened to their application, and issued royal letters, pointedly condemning the conduct of the vexatious inquisitors. But the zeal and avarice of the persecutors were so far from being damped by his Majesty's letters, that they proceeded with increased energy. In 1414, Innocent VIII. was pointed to the papal chair, and according to the usual practice of the popes on their accession to office, he issued his bull for the extirpation of heresy, pointing it particularly against the Waldenses, and arming a blood-thirsty legate with authority to carry his will into effect. He gave immediate directions for raising an army of crusaders, and issued instructions how to seize the effects of all heretics. He exhorted his legate, as a beloved son, "with a devout mind to tread the Waldenses under foot as venomous adders and damnable heretics." In obedience to such instructions, an army was marched directly to the valley of Loyse. The inhabitants, apprised of their approach, fled into their caves in the tops of the mountains. The army finding the inhabitants had all fled, at length discovered their retreats, and causing quantities of wood to be placed at the entrances, set it on fire. The consequence was that four hundred children were suffocated in their cradles, or in the arms of their mothers, while their parents, to avoid dying by suffocation, or by being burnt to death, precipitated themselves headlong from their caverns upon the rocks below, where they were dashed to pieces. Perrin says, that all the inhabitants of the valley of Loyse, amounting to several thousands, perished on this occasion. The peaceable inhabitants of Fraissiniere, were first excommunicated, then anathematized, and lastly, condemned as contumacious heretics, to be delivered over to the secular power, and their goods confiscated. The persecution which ensued was extremely severe. The condemned Waldenses were committed to the flames as fast as they could be apprehended.

While these merciless proceedings were going on against the Waldenses in France, Albert, the Pope's legate, had advanced in the year 1488, at the head of 18,000 men, against the valleys of Piedmont. The invading army was also joined by many of the Piedmontese Catholics, who hastened to it from all parts, allured by the specious promise of obtaining the remission of all their sins, and the hope of sharing in the sweets of plunder. But the Waldenses, armed with wooden targets and cross-bows, every where defended the passes of their mountains, and repulsed their invaders—"the women and children on their knees, during the conflict, entreating the Lord to protect his people." The Duke of Savoy, hearing that his loyal and obedient subjects in the valleys were in danger from an infuriated enemy, declared his determination to protect them henceforward in the undisturbed possession of those privileges which had been allowed their ancestors, and which the rest of his subjects in Piedmont still enjoyed. But though this declaration sufficiently manifested the kind intentions of the prince towards his undisturbed and persecuted subjects; he seems to have wanted the power necessary for carrying them into effect. The inquisitors daily apprehended and executed numbers, and in this way continued to harass them, till the year 1532, when a more bold attack was made upon them. Five hundred men were sent, who, before the inhabitants were apprised, entered the valleys, pillaging, plundering, and laying waste whatever came in their way. The unsuspecting people, recovering from their first surprise, left their agricultural pursuits and fled to the mountains, which they secured. Then arming themselves with slings and stones, they encountered their invaders so manfully that they compelled them to flee, leaving their booty behind, and many of their men dead upon the field. With this defeat, the Catholics ceased for a while to employ military force against the Christians of Piedmont. Morland says, the inquisitors continued

to apprehend them, as they came in or went out of the valleys.

An opinion very currently prevailed, that the Christian profession in its purity was totally extinct, when Luther, in the beginning of the sixteenth century, commenced the reformation in Germany. Facts do not justify this opinion. In the midst of all the error and abomination which for centuries had been accumulating, the Lord had reserved unto himself tens of thousands who kept his commandments and the faith of Jesus. Dark as was the night which then enveloped the world, the blessed God did not leave himself without witness. Luther thought he was striking single handed, and alone, when he commenced his work of reform, and was considerably surprised, when he learnt that there were thousands around him, in every country, opposed to the corruptions of the church of Rome, and sighed in secret, for the change which he was bold enough to enterprise.

In the year 1520, one of the pastors of a church of the Waldenses, published memoirs of the history of their churches, in which he states, that at the time he wrote, there were 800,000 persons professing their religion. And yet, Protestant writers persist in asserting that very few if any Christians were to be found when the reformation commenced. The truth is, that Luther, Calvin, Melancthon, Ecolampadius, Bucer, Beza, Zuinglius, Peter Martyr, Bullenger, and many others, were powerful advocates of reform, and men of eminent talents, who, by their various labours, both from the pulpit and the press, contributed greatly to disseminate the knowledge of divine truth, and liberate the minds of their contemporaries from the slavish shackles of ignorance and superstition. But with all their zeal and learning, they were far inferior in scriptural knowledge to the more illiterate Waldenses—particularly in regard to the nature of the Kingdom of Christ, and its institutions, laws and worship in general. Luther, for instance; besides that both he and Calvin always contended for a form of national Christianity—a principle which, the moment it is received into the mind, must necessarily darken it as to the nature of the Kingdom of Christ; Luther, with all his zeal against popery, was never able to disentangle his own mind from the inexplicable doctrine of transubstantiation, which he had imbibed in the church of Rome. He indeed changed the name, but retained all the absurdity of the thing. He rejected the word transubstantiation, but insisted strenuously on a consubstantiation, a real presence of the body and blood of Christ in the elements of bread and wine. Most of the reformers retained another relic of popish superstition and absurdity, infant baptism, which the Waldenses had for centuries rejected at immense peril. And with respect to Calvin, it is manifest, that the leading feature of the character of popery—the spirit of persecution—adhered to him through life. His conduct in the whole affair of Servetus, admits of no apology. Nor is it necessary that an apology should be made. He was evidently a man of transcendent talents, and understood things which flesh and blood could never have revealed to him. He seems to have been blessed with an extraordinary insight into the economy of human redemption, as revealed in the sacred writings; and his vast and capacious mind took a comprehensive grasp of a system which angels contemplate with wonder and amazement, and in which they study the manifold wisdom of God. No mere man, probably, ever surpassed Calvin, in his indefatigable labours, according to the measure of his bodily strength, in making known to others the unsearchable riches of Christ Jesus, both from the pulpit and the press. Yet, with all this, he could never comprehend how another could have as great a right to think and form opinions as himself. But the enemies of truth can never justly identify the spirit of persecution with the doctrines which Calvin held. His friends ought never to attempt his justification, but should readily acknowledge that his conduct, in the instance referred to, was a violent outrage upon the principles of humanity and the laws of God. Jones says—"As an obscure, and humble individual of that class, [Calvinists] I strenuously deprecate every attempt to palliate the enormity of Calvin's conduct, by pleading, as many have done, that Socinus was as bitter a persecutor as himself: for, until it be made apparent to my understanding, how two blacks constitute one white, I must regard such pleas as extremely ill-judged."

From the Christian Watchman.

(Continued from page 181.)

A LOVER OF ZION.—No. V.

Having in preceding numbers considered the first part of our inquiry, we are now prepared to proceed to the second. In this we shall inquire by what means our churches may be rendered more prosperous. This to every Christian, who loves the prosperity of Zion, must be an interesting inquiry. We are persuaded that the prosperity of religion depends ultimately on God, but this prosperity he always grants by blessing means, hence it becomes important to know what means he will bless. Some of these will now be exhibited. One important thing necessary is a stricter discipline. By discipline we mean that regulation and government of the church by which abuses are prevented and corrected, and by which the body is rendered most efficient. That an increased strictness in our discipline is desirable is evident from the fact that many grievous evils exist in our churches, and that others are constantly springing into existence; and from the fact that we have far less efficiency or powerful action than we might have. That abuses may be prevented, it is necessary that things be put and kept in proper order; and that they may be corrected, it is necessary that they be removed as soon as possible after they are found to exist. When churches are in proper order, and take the earliest and best measures to remove bad things, they will be likely to be most powerful in action. That our churches may adopt such regulations as will be most for their peace and prosperity, seems to me to be of the highest importance. To prevent evil should be the study of every good man. To be able to do this is proof of wisdom and goodness. And this may frequently be done when it is impossible to remove an existing evil. To secure this object no one thing seems to me of greater consequence than to have every member in his proper place.

The church of Christ is represented in the scriptures under the figure of a building composed of living stones. In a building every part is designed to occupy some particular place, and when it occupies that place it will do good, but if not it will in a greater or less degree do harm. This is an apt illustration of the church of God. In this spiritual temple every stone must occupy the place for which it was designed or impair the symmetry and beauty of the edifice. The church is also compared to an army. Contemplating it under this figure, the necessity of each member being properly situated is equally manifest. If in an army the only individual capable of commanding should refuse to occupy the place of a general, and other individuals capable of filling no place but that of the private's should insist on taking the command, who does not see that confusion must be the inevitable consequence? Contentions and every species of evil must be the result. In this case there could be no power in the body either to make an attack on an enemy or repel an assault. The church is the Lord's host, it has its enemies to encounter and the assaults of enemies to repel. How necessary then that every individual be in his proper place! Another figure under which the church is represented, that of a human body, proves with as much clearness as either of the others, the necessity of each member occupying the place assigned him by the head of the church. What a monster would a human body be with the feet in the place of the hands, or the head in the place of the feet? Just so it must be in the church of Christ. Some of the members of the churches are designed for pastors and teachers to lead and instruct their brethren; others are designed for deacons to attend to the prudential concerns of the church and assist the pastors and teachers; and others still are fitted to be useful in different ways and different degrees, and indeed all have something to do in the church of God. It is apparent if a brother designed to preach the gospel of Christ neglects to engage in the work, that most of the good which he might do will be lost. And that if one designed for a private station undertakes to occupy one more elevated, injury will be done. I apprehend much evil has come on our churches in this way. It often happens it is presumed that those who ought to continue in a private station aspire for higher ones than the contrary. It is of great consequence that those called of God to the ministry should enter on the work, and that none whom he has not called should rush into it. In this respect the churches have much need of caution. In our best regulated churches there is

not much danger, but in many others it is hardly possible that there should be sufficient information and ability to render them proper judges of a man's gifts or call. It sometimes happens when churches are destitute of a minister, or when insulated neighbourhoods desire frequent meetings, that brethren of moderate talents are called upon to go forward and take the lead of religious meetings. By becoming accustomed to exercise themselves in this way and being desirous as we hope of doing good, they in the end conclude they can preach. They have probably been useful in the way in which they have been employed, and being elated with their success they aspire to something higher, and are unwilling to be kept from their purpose. It is painful to tell a good man that he thinks too highly of his gifts, and so some churches, though they are not satisfied with the qualifications of such men nevertheless permit them to try. This is in effect to license them, and some how or other they sometimes get ordained, and thus the churches have them to carry as a burden as long as they live. If they cannot get ordained or licensed they are always in trouble. Notwithstanding many get into the ministry whom God has not called, yet to me it seems probable that more men unfit for the office are raised into the place of deacons, than into that of ministers. Almost every church supposes it must have a deacon (and no doubt this is desirable,) and proceeds to choose one or more, and if none are found fit for the office, they choose the best they have.

When a man has once been put forward he seldom likes to take a lower seat, hence if others far better, afterwards become members of the churches, there is no place for them. Others get themselves elected by exertions and by the ascendancy which they may have acquired over their brethren. Such men not having the proper qualifications for deacons frequently become troublesome. Some brethren are peculiarly qualified by the kindness of their dispositions to be reprovers, but that very kindness, makes them fail to avoid the duty; others by their natural roughness and being particularly unfit for this service, but they are on the same account the more likely to undertake it, and so to do much harm. The peace and prosperity of a church seems to me very much to depend on the wisdom and care manifested in watching over their gifts and keeping them all in their proper place. In this particular we often fail, and we should therefore be more vigilant, and by so doing we shall avoid multitudes of difficulties.

And as it is of great consequence that every member be in his proper place, so it is of perhaps equal consequence that every one be ready to discharge his appropriate duties. And in this respect we have need of great reform. Numberless evils arise from the neglects of professed Christians. There may be a few in a church who are found in their place and who are punctual in discharging their duties; but there will be likely to be many others who have religion only as a means of getting to heaven. These sometimes attend meeting and sometimes not; if any thing is to be done, they take hold of it, if they happen to like, if not they do nothing or hold back as suits their humour or convenience. Those who have all the burden to bear are troubled with such heartless professors of religion, and perhaps signify their dislike; but these drones are not to be censured. They in turn condemn their good brethren and make difficulty to clear themselves. Thus innumerable evils are engendered. Every church should have a watchful eye over all their members to see that they not only keep in their proper places but that they are punctual in discharging all their duties. Each member of the body should feel himself bound to perform his appropriate duty, and every one should from the beginning be made to understand that if he is deficient he will be reprovved, and if he is reprovved, that he must take it patiently. Nor is he to become passionate because he thinks he is not dealt with sufficiently tender. An offender is not always to be the judge of the manner in which he should be corrected. It is evident that ministers and deacons have a special duty in this respect, but not to the exclusion of other members. A few members who understandingly covenant together expecting to be faithful themselves and that their brethren will be, are far more efficient than multitudes huddled into a church.

In order to prevent difficulties one thing more shall be mentioned. When individuals remove from one place to

another they should join churches near them.—Many scandals are brought on the churches by the neglect of members to do this.

FROM THE WATERTOWN INTELLIGENCER. BENEVOLENCE OF A DAUGHTER.

In 1816, the family of Mr. A. in this county, were reduced to difficult, and almost distressing circumstances. The family consisted of seven, the parents and five children, two of whom are deaf and dumb. The oldest daughter engaged in a school in 1816, where she taught to the satisfaction of the district. While keeping this school she was hopefully brought to the knowledge of the truth, and united with the Baptist Church in Mt. V.—She thought much of the situation of her father's family, and wished to do something from her small earnings for their comfort; and as those who wish to do good can generally find an opportunity, so she was soon able to put her benevolent designs into execution. A small farm in the county of Oxford, containing fifty or 60 acres, under some improvement, having a house, barn, orchard, &c. she purchased for three hundred dollars, gave her notes and took a bond for a deed. These notes she paid annually as they became due, fifty dollars a year and interest. The family went on to the farm, but being in low circumstances, she annually paid the taxes, bought the most of her clothes, shoes, &c. with her own earnings. She paid her last note and took her deed last June.

She has now a farm for the family to live on, and has bought near forty dollars worth of young stock, which she put on to it with some sheep; and a few weeks ago was in debt but *terenti* one dollars for all her purchases; and had \$10.50 due her for keeping school. She had been sick with a fever which cost her about twelve dollars. But whether in prosperity or adversity, she seemed to view the hand of God in all the events of his providence, as will appear by the following extract of a letter, she wrote to one of her correspondents, dated August 14, 1824.

"Respecting my farm (to answer your request) it is five years ago last April since I made the contract; I agreed to pay \$300 and the interest, which has amounted to a considerable sum. I have paid \$50 a year, and I think I have been tolerably prudent, for I had only about \$50 due to me when I purchased, and now, very often, when I think of it, it makes me tremble to think what an undertaking. But I always had faith to believe I should be helped through with it. I have been wonderfully blessed by that Being who orders all things well. He has blessed me with health, with schools and some very kind friends. Thanks to his name for all his kindness to me; blessed and praised be his name forever."

The above account, although it has somewhat the appearance of romance, was sent us by a person of undoubted veracity, who is personally acquainted with the family to which it relates. The benevolence of this young lady is an honor not only to her sex, but to human nature, and shows that great things can be accomplished by prudence and perseverance.

From Zion's Herald. REVIVAL OF RELIGION.

An interesting work has recently commenced at Woodstock, Vt. Our meetings at the Court house have been crowded with attentive hearers, and many have been unable to gain admittance for want of room. The good Spirit has wrought with power upon the minds of the people in this place. Professors are reviving; backsliders are alarmed and confessing their faults; and poor weeping mourners are requesting the prayers of God's children. About 10 or 12 have already found Him of whom Moses and the Prophets did write. I hope to be able to give a more minute account of this work in a succeeding number.

I have had the pleasure of visiting Saxton's village (so called) in Rockingham, Vt. and found that the Lord had been pouring out his spirit powerfully there. And what renders the work in this place more interesting, is the circumstance of its commencement. An interesting child, at the age of 9 years, whose name is Mary Walker, was the first subject of conviction; and after laboring several days under the most distressing sense of her sinfulness and crimes before God, she at length was enabled so to seek as to find Christ precious to her soul. After finding the bread of life herself, she had a great desire for the welfare of her school-mates and friends; One day she availed herself of the opportunity when the scholars went out of school in the afternoon, to warn them to flee from the wrath to come. Her language was clothed with authority and power, and coming from such an unexpected quarter, it produced a great effect on the minds of her mates.

When they came into school they were observed to be weeping. This led the mistress of the school to inquire into the occasion of their grief; when one immediately replied, 'Mary has been talking to us about dying, and about religion.' This occasioned no small surprise in the mind of the mistress, who then asked Mary if she wished to talk more with the children. Mary said she did; and after obtaining liberty she proceeded to exhort them one

by one; and then, with veneration, turned to her mistress, and exhorted her gently, but powerfully, to prepare to meet her God. The mistress was struck with astonishment: but perceiving that Mary did not appear to be satisfied, she asked her if she wished to pray. She answered in the affirmative, and falling on her knees, she implored the blessing of God on the little assembly. This was a new scene to the mistress of the school—to see and hear her little pupils crying and sobbing all around her, and a little precious infant scholar teaching her and them what they never knew before. She at length dismissed her school for the day; and little Mary took her Bible, called her mates, and led them to an adjoining wood, where she read and prayed with them, and entreated them to repent and turn to God. This was the commencement of a glorious reformation, which has spread until more than one hundred souls have been happily converted to God. Seventy-five of these had, when I was there, been baptized and joined the Baptist Church. Little Mary and her mistress made two of the number. 'Behold, what a great matter a little fire kindleth.'

I also learn from Westminster, Vt. that God has visited the people of that place with a gracious revival. I understand that between one and two hundred souls have received remission of sins within a few months. On the first Sabbath in November ninety-four were baptized and received into the Congregational Church in that place.

Yours with respect,

A. D. MERRILL.

CHRISTIAN SECRETARY.

HARTFORD, TUESDAY, DECEMBER 21, 1824.

We congratulate the friends of the *Secretary* at the increase of its patronage. The present number of subscribers insures it a support, and our future prospects encourage us to hope, that if the present supporters do not fail, and we should realize such accessions to our subscription list, as we have good reason to expect, the period hastens when the profits arising from the paper, will enable the convention to send more missionaries to assist our destitute churches.

It is particularly desired, that the agents and subscribers for the *Secretary*, who feel an interest in the objects of the Convention, would not relax in their exertions to promote its circulation.

In the mean time no pains will be spared to render the paper increasingly interesting and useful. At this season of the year, much time is afforded by the length of the evenings for useful reading. And what subject is more interesting to the pious and reflecting mind, than the details of those events which are now transpiring on the theatre of the world, tending to the advancement of the Redeemer's kingdom. The Rev. Seth Ewer, is again appointed travelling agent for the Convention.

We have this day published an account of the organization of both Houses of Congress, and extracts from the President's Message, and shall continue a summary from week to week, of the proceedings of Congress during their session, believing that this course will be acceptable to our readers.

We are informed that the good work still progresses at Blanford, Mass. that fifteen have been baptized according to primitive example, and with some old professors have united in Church relation.—*particulars next week.*

Also we learn that at Ashford, Conn. one hundred souls have been brought out of nature's darkness into the marvellous light of the gospel, during the present revival, and among this number are nearly all the persons over 12 years of age, connected with the Sprague Cotton Factory, in that place, most of whom have united with the Congregational, Methodist and Baptist Churches. We hope to publish a more particular account next week.

A number of communications are received, which shall appear next week.

FOR THE CHRISTIAN SECRETARY. EDUCATION FOR THE MINISTRY.

The fact that the gospel with all its various appendages and institutions, are of God, and always the objects of his care, and under his supreme control, will never fail to afford substantial comfort, to every enlightened and pious mind. By reason of the sinful propensities of human nature, the power of its various passions, and the imperfection of judgment to which the best men are liable, the purest and noblest institutions, may in time, become more or less perverted; and eventually removed to a great distance from their original purity of object, and wisdom of management. Perhaps few exertions for the promotion of the moral and religious benefit of mankind, are more immediately liable to be influenced by the above named causes, than those for the education of men for the gospel ministry. The faithful page of history throws considerable light upon the motives, which influenced the men who have had the principal care of this department of literature in ages past; and the results which

have been produced upon the church, and the world.

It is but a late thing however, that combinations have been formed, and seminaries exclusively appropriated to this object, founded in the United States.—The generations which will come after us, will decide better than the present, upon the propriety, excellence and purity of their management; and the advantages or disadvantages derived to the work from their existence. Those who in our country, engaged first in these seminaries, were doubt influenced by a laudable zeal for the promotion of the early statements by them made to the public, to secure patronage, were in part, manifestly at variance with the representations given of the same subjects in scripture; and with known facts in existence, at the time of making such statements. Whatever was said to correct either principles or facts in those circulars, (especially in that attributed to the Rev. Lyman Beecher,) was regarded as the voice of spleen or ignorance, and of course was but little heeded. But after all, we can but rejoice, that all these good institutions and those who conduct them, are subject to the control of the great head of the church; who it is devoutly hoped will so far enlighten and sanctify his servants, placed at the head of theological seminaries, that whatever principles of action may influence them, shall be strictly conformable to, and in accordance with, the pure spirit and precepts of that holy gospel, which it is their professed object to promote.—This will surely be the case, if they faithfully seek and meekly embrace the wisdom which flows from above, and the light which God in his providence affords them. I was led into this train of reflection, by reading the incomparable letter of Rev. Play Fisk, published in the *Secretary* of Dec. 14, from the New York Observer.

If I do not greatly mistake, there is embodied in that epistle, perhaps as many truly apostolic sentiments, on the subject of ministerial education and qualifications, as can be found in so small a compass, in the whole range of uninspired writings. His suggestions and inquiries are worthy the most serious regard of all, as flowing from a clear head, a pious heart, a mind illumined by divine truth, and dictated by a judgment matured in the school of experience, and extensive observation of men and things. I consider his remarks as a fountain of light pouring its effluent rays upon his native land; and affording a seasonable corrective to all who are influenced by improper motives in acquiring an education for the ministry, as well as those whose province it is to decide of what studies ministerial education shall consist. If those concerned do not profit by it, we may despair of their deriving advantage from any source.

The Baptists have always maintained that, an attempt to increase the number of gospel ministers, by conferring upon young men merely a classical education, was inverting the apostolic order; and doing very little good; if not actually doing a disservice to souls. They also believe, and (as they suppose,) upon good authority, that "unlearned men, who know the truth as it is in Jesus, and preach it faithfully and successfully, though perhaps awkwardly," are competent ministers. Not indeed, competent "to conduct a class of grammar boys through Caesar's Commentaries, or through Homer's Iliad;" but able faithfully "to warn the wicked, guide the inquiring, and comfort the afflicted;" and God has eminently blessed such men, as the instruments of turning many to righteousness. Such are men highly esteemed by the author of the letter. Not because they were unlearned in the "Greek classics," but because they possessed precisely that divine teaching, without which, all other attainments are insufficient. We appreciate learning as highly, perhaps as we ought; but, supported by the additional testimony of Mr. Fisk, we still insist that, it should be of the kind he mentions, as preparing a man for the hard and self-denying services of the gospel field.

I read Mr. Fisk's letter first in the New York paper, in which it originally appeared; and was forcibly struck with the circumstance that, in a column adjoining this admirable letter, was one from a Presbyterian minister in Illinois, describing the destitute state of the people, and calling for just such men as Mr. Fisk describes. Men who could labour a little with their own hands, and come down to the feelings and wants of people in new settlements. But alas! where are they to be found? Certainly not among those, whose minds have become inflated with scientific culture, to the neglect of ardent love to God and souls. Such men are either seeking professorships in some seminaries, with a ministerial license in their pockets; or easy settlements, and good accommodations, among a people possessing competence and refinement. There is reason to fear, that the same errors which are thought to exist among the instructors of other Theological Seminaries, may obtain in a degree among those who conduct our own. These are but men also; and are liable to a gradual departure from that purity of principle, which it is hoped now prevails, and that correct system of education, which they are now generally pursuing.

I would exhort my brethren to read, and read, and read again, Mr. Fisk's excellent letter; and be warned by it of the danger, which at every step attends the best of men, and the best institutions.—And may God preserve them blameless. The circular address, referred to by Mr. Fisk in his letter, was, when first published, a source of pain to many pious minds; on account of the principle by which the line of distinction was marked, between competent and incompetent, or in other words, between good and bad ministers. It was almost if not entirely, upon the circumstance of a man's possessing classical learning, that his competence as a minister of the gospel was decided. By this rule all the hosts of error, if they had received the honours of a college, were classed under the name of "competent religious instructors;" while all others were rejected. Even Spain and Portugal, whose clergy, as a body, have for ages exhibited an appalling phalanx of corruption and ignorance, were said to be far better provided with competent religious instructors, than the United States. These errors were then exposed by able men in this country; and the truth of the opposite sentiment vindicated, both by God and man. But little was it expected at the time, that the authors of that famous circular, were doomed at this day, to receive such a solemn and apostolic rebuke, from the foot of mount Calvary; and that too from one of the most devoted missionaries. If it be thought by any, that I approve the letter of Mr. Fisk because it speaks Baptist sentiments,—be it so. I am happy to find a man situated as Mr. Fisk is, who so ably advocates the true interest of souls. I believe in Baptist sentiments, because I think them agreeable to scripture; and whoever vindicates the doctrine of the bible, concerning ministers and their qualifications, I hail as a benefactor of the church of God, and his fellow men.

W.

General Intelligence.

From the Columbian Star.

EIGHTEENTH CONGRESS.

SECOND SESSION.

Both Houses of Congress formed a quorum on Monday last, and proceeded to the usual preliminary business. The Message of the President was communicated on Tuesday.

In our next paper, we shall commence a regular journal of the proceedings of the two Houses.

In the House, Mr. John Oswald Dunn was chosen Sergeant-at-Arms, in the place of Mr. Thomas Dunn, deceased; and Mr. Overton Carr, was chosen Assistant Doorkeeper, in the place of Mr. J. O. Dunn.

The Rev. Mr. Post was elected Chaplain of the House.

Agreeable to a resolution, adopted unanimously, General La Fayette was received, in the Senate, on Thursday, with the honours which he deserves. Of his reception, the Intelligence of yesterday says:—

"It was a scene of simple but imposing dignity. LA FAYETTE is the only man who ever was, in his personal capacity, publicly received by the Senate of the United States. General WASHINGTON, in all the brightness of his fame, and all the plenitude of his popularity, invested, besides, with the dignity of the Presidential office, when he came to the Senate, by appointment, to consult respecting a Treaty, was, indeed, received by them standing uncovered, as in the present case, but even he was not attended and introduced, as LA FAYETTE has been, by a Committee of the most venerable members of the Senate. On his introduction, yesterday, the good old General was received as a brother, rather than as a stranger—as one of a loving family, come from a distant shore, after a long and weary absence, to revisit the friends of his youth. The respect which has been shown to him here, since he arrived among us, is great, but it was all due. No parallel can ever occur. What has been done cannot be brought into precedent; and there is no danger, in paying respect to this worthy man, that we shall incur the charge of adulation or man-worship."

In the House, a similar resolution was unanimously adopted, and a Committee of 24 members was appointed to introduce the General to the House. This imposing ceremony took place yesterday at 1 o'clock, P. M. The Senate, having been invited by a vote of the House, attended. The General was introduced by the Committee, and was received by the members, standing and uncovered. He was then addressed by the Speaker, in a brief speech, which, we need not say, was appropriate, eloquent, and touching. The General made a reply of considerable length. The address and the reply we will present to our readers in our next paper. The scene was a splendid one. The principal officers of the government were present. The space without the bar was occupied by ladies, and the galleries were crowded. The House adjourned when the General closed his speech, and the members paid their personal respect to him.

On Thursday last, Colonel R. M. Johnson introduced, in the Senate, a bill to abolish imprisonment for Debt, which was read, and passed to a second reading.

The following Standing Committees for the present session were announced in the House, as having been appointed by the Speaker.

Committee of Elections.—Messrs. Sloane, Talliaferro, Tucker, of South Carolina, Standefer, Hall, of North Carolina, Thompson, of Kentucky, and Miller.

Committee of Ways and Means.—Messrs. M'Lane, of Delaware, Ingham, Thompson, of Georgia, Andrew Stevenson, Cambreleng, M'Duffie, and McKim.

Committee of Claims.—Messrs. Williams, of North Carolina, McCoy, Litchfield, Whitelsey, Matson, Isaacs, and James Wilson.

Committee on Commerce.—Messrs. Newton, Tomlinson, Abbot, Durfee, Dwight, Mangum, and Morgan.

Committee on Public Lands.—Messrs. Rankin, Scott, Gurley, Jennings, Strong, Vinton, and Whipple.

Committee on Post Office and Post Roads.—Messrs. John T. Johnson, Hooks, Stoddard, M'Kean, Alexander, of Tennessee, Bartley, and Adams.

Committee for the District of Columbia.—Messrs. Kent, Mathack, Findlay, Alexander, of Virginia, Gazlay, Blair, and Thompson, of Pennsylvania.

Committee on the Judiciary.—Messrs. Webster, P. P. Barbour, Plumer, of New Hampshire, Buchanan, Brent, Buckney, and Ross.

Committee on Pensions and Revolutionary Claims.—Messrs. Little, Eddy, Allen, of Tennessee, Wm. Smith, Culpeper, Plumer, of Pennsylvania, and Udree.

Committee on Public Expenditures.—Messrs. M'Arthur, Clark, of New York, Gist, Sanford, John S. Barbour, Allison, and Van Wyck.

Committee on Private Land Claims.—Messrs. Campbell, of Ohio, Moore, of Alabama, Sterling, Garrison, Locke, Williams, of New York, and Markley.

Committee on Manufactures.—Messrs. Forward, Condict, Conner, Wright, Craig, Marvin, and Mallory.

Committee on Agriculture.—Messrs. Van Rensselaer, Baylies, Garnett Harris, Roe, Whitman, and Patterson, of Pennsylvania.

Committee on Indian Affairs.—Messrs. Cooke, Mitchell, of Pennsylvania, Williams, of Virginia, M'Kee, M'Lean, of Ohio, Ten Eyck, and Gatlin.

Committee on Foreign Affairs.—Messrs. Forsyth, Taylor, Storrs, Trimble, Archer, Farrelly, and Poinsett.

Committee on Military Affairs.—Messrs. Hamilton, Mitchell, of Maryland, M'Arthur, Houston, Vance, of Ohio, Campbell, of South Carolina, and Tattnell.

Committee on Naval Affairs.—Messrs. Crowninshield, Fuller, Warfield, Cady, Holcombe, Harvey, and Bassett.

Committee on Revised and Unfinished Business.—Messrs. Lathrop, Foot, of Connecticut, and Tracy.

Committee on Accounts.—Messrs. Allen, of Massachusetts, Evans, and Lefevich. The following Select Committees were announced as having been appointed in pursuance of the resolutions regarding the disposition of various parts of the President's Message.

On the Suppression of the African Slave Trade.—Messrs. Randolph, A. Stevenson, Livingston, Storrs, M'Lane, of Delaware, Mitchell, of Maryland, Mallory, Trimble, Ingham, Forsyth, M'Duffie, Mangum, and Eddy.

On Roads and Canals.—Messrs. Hemphill, Sharpe, Stewart, Henry, Mercer, Rivers, and Beecher.

On the Establishment of a Military Post at the mouth of Columbia River.—Messrs. Alexander, Smyth, Scott, Metcalfe, Baylies, M'Lean, of Ohio, Jennings, and Houston.

The following Committee was announced as having been appointed to wait on General La Fayette.

Messrs. Mitchell, of Maryland, A. Stevenson, Livingston, Storrs, Trimble, M'Lane, of Delaware, Webster, Mallory, Ingham, Forsyth, Mangum, M'Duffie, Eddy, Tattnell, Test, Scott, M'Kee, Reynolds, Vinton, Holcombe, Plumer, of New Hampshire, Sterling, Rankin, and Lincoln.

The following Committees were announced:

On enrolled Bills, on the part of this House.—Messrs. Harvey, and Jenkins.

On the Library Committee.—Messrs. Rives, Bradley, and Poinsett.

From the New York Observer of Dec. 11. PRESIDENT'S MESSAGE.

The President's Message was received in this city on Thursday morning by express. It occupies more than six columns in the daily papers. As we could not insert the whole without excluding much miscellaneous matter, we have prepared an abstract embracing all the important facts.—After a few introductory observations, the President proceeds to the consideration of our

FOREIGN RELATIONS.
1. **With France.**—Our claims to indemnify for spoliation committed on our commerce by this power during the late wars in Europe, have been urged by the Executive, but as yet nothing decisive has been accomplished. It is hoped, however, that the accession of the present king of France will open an opportunity for successful negotiation.

2. **With Great Britain.**—Our commercial intercourse rests on the same footing that it did at the last session. The trade with the British W. Indies has not been arranged to our satisfaction, but it is hoped that the British Government will ere long consent to place this commerce on a footing of reciprocal advantage.—The Commissioners appointed to adjust the N. E. boundary of the U. S. (between Maine and New Brunswick,) having disagreed in their decision, both governments have consented to establish the line by amicable negotiation. The boundary from the St. Lawrence through the great lakes to Lake Superior has been established by the decision of the Commissioners, and that from Lake of the Woods will probably be settled in the same way in the course of the ensuing year.

3. **With Sweden, Russia, &c.**—Our commerce with Sweden has been placed on a footing of perfect reciprocity, by treaty; and with Russia, the Netherlands, Prussia, the free Hanseatic Cities, the Dukedom of Oldenburg and Sardinia, by internal regulations on each side, founded on mutual agreement. A convention has been concluded with Russia for the settlement of important questions in relation to the N. W. coast and its adjoining seas, and will be laid before the Senate for ratification.

4. **With the South American States.**—A Charge d'Affaires has been received from the independent government of Brazil. There is reason to expect, that by amicable negotiation, the independence of Brazil will ere long be recognized by Portugal herself. With all the new South American states, our relations are of a friendly character. We have ministers Plenipotentiary residing with the republic of Columbia and Chili, and have received ministers, of the same rank, from Columbia, Guatemala, Buenos Ayres and Mexico. Our commercial relations with all those states, are mutually beneficial. With the republic of Columbia, a treaty of commerce has been formed. A negotiation for a like treaty, would have been commenced with Buenos Ayres, had it not been prevented by the decease of Mr. Rodney, our minister.

NEUTRAL AND BELLIGERENT RIGHTS.

"The attention of the government has been drawn with great solicitude to the subject of neutral and belligerent rights in time of maritime war. Most of the difficulties which we have experienced and of the losses which we have sustained, since the establishment of

our independence, have proceeded from the unsettled state of those rights, and the extent to which the belligerent claim has been carried against the neutral party. We cannot look back on the occurrences of the late wars in Europe, and behold the disregard which was paid to our rights as a neutral power and the waste which was made of our commerce by the parties to those wars, by various acts of their respective governments, and under the pretext by each that the other had set the example, without great mortification, and a fixed purpose never to submit to the like in future. In the late war between France and Spain, a crisis occurred in which it seemed probable that all the contending principles, involved in such wars, might be brought into discussion, and settled to the satisfaction of all parties. Propositions having this object in view, have been made to the governments of Great Britain, France, Russia, and of other powers, which have been received in a friendly manner by all, but as yet no treaty has been formed with either for its accomplishment."

THE TREASURY.

The public finances are in a very flourishing state. When Mr. Moore came into office in 1817, the public debt amounted to upwards of \$123,000,000. It is now only 79,000,000, having been reduced 44,000,000 in the course of eight years. In ten years more, if nothing extraordinary occurs, the President supposes that the whole will be discharged, leaving all the revenue, after defraying the current expenses of the government, to be expended in internal improvements.

It is estimated that the receipts into the Treasury during the current year, exclusive of loans, will exceed \$18,500,000, which, with the sum remaining in the Treasury at the end of the last year, amounting to 9,463,922 81, will, after discharging the current disbursements of the year, the interest on the public debt, and upwards of 11,633,011 52 of the principal leave a balance of more than \$3,600,000 in the Treasury on the first day of January next. It is estimated that the receipts into the Treasury, during the year 1825, will be sufficient to meet the disbursements of the year, including the sum of \$19,000,000 which is annually appropriated by the act constituting the Sinking Fund, for the payment of the principal and interest of the public debt.

The whole amount of the public debt on the first day of January next, may be estimated at \$36,000,000 inclusive of \$2,500,000 of the loan authorized by the act of the 26th of May last.—In this estimate is included a stock of \$7,000,000, issued for the purchase of that amount of the capital stock of the Bank of the United States, and which as the stock of the Bank still held by the government, will at least be fully equal to its reimbursement, ought not to be considered as constituting a part of the public debt. Estimating the whole amount of the public debt at \$79,000,000, and regarding the annual receipts and expenditures of the government, a well founded hope may be entertained that, should no unexpected event occur, the whole of the public debt may be discharged in the course of ten years, and the government left at liberty afterwards to apply such portion of the revenue as may not be necessary for current expenses, to such other objects as may be most conducive to the public security and welfare.

INTERNAL IMPROVEMENTS.

The provisions in the several acts of Congress of the last session, for the improvement of the navigation of the Mississippi and the Ohio, of the Harbor of Presque on Lake Erie, and the repair of the Plymouth Beach, are in a course of regular execution. To carry these improvements fully into effect, the superintendence of them has been assigned to officers of the Corps of Engineers.

Under the act of the 30th April last, authorizing the President to cause a survey to be made of such roads and canals, as he might deem of national importance, a board has been instituted, consisting of two distinguished officers of the Corps of Engineers and a distinguished Civil Engineer, with assistants. They have carefully examined between the Potomac and the Ohio rivers; between the Allegheny and the Susquehanna; and the routes between the Delaware and the Raritan, Barnstable and Buzzard's bay; and between Boston harbor and Narragansett bay. Such portion of the Corps of Topographical Engineers as could be spared from the survey of the coast, has been employed in surveying the very important route between the Potomac and the Ohio. Considerable progress has been made in it, but the survey cannot be completed until the next season. It is gratifying to add, from the view already taken, that there is good cause to believe that this great national object may be fully accomplished.

It is contemplated to commence early in the next season the execution of the other branch of the act, that which relates to roads, with the survey of a route from this city, through the southern states to New Orleans, the importance of which cannot be too highly estimated. All the officers of both the Corps of Engineers, who could be spared from other services, have been employed in exploring and surveying the routes for canals. To digest a plan for both objects for the great purposes specified, will require a thorough knowledge of every part of our union, and of the relation of each part to the others, and of all the seat of the General Government. For such a digest, it will be necessary that the information be full, minute, and precise. With a view to these important objects, I submit to the consideration of Congress, the propriety of enlarging both the Corps of Engineers, the Military and Topographical.

INDIAN TRIBES.

Our relations with the Indian tribes, within our limits, have not been materially changed during the year. The hostile disposition evinced by certain tribes, on the Missouri, during the last year, still continues, and has extended, in some degree, to those on the upper Mississippi, and the upper Lakes. Several parties of our citizens have been plundered by those tribes.—In order to establish relations of friendship with them, Congress at the last session made an appropriation for treaties with them, and for the employment of a suitable military escort to accompany and attend the Commissioners at the places appointed for the negotiations. This object has not been effected. The season was too far advanced when the appropriation was made, and the distance too great to permit; but measures have been taken, and all the preparations will be completed, to accomplish it at an early period in the next season.

Believing that the hostility of the tribes, particularly on the upper Mississippi and the lakes, is in no small degree owing to the wars carried on between the tribes residing in that quarter, measures have been taken to bring about a general peace among them, which,

if successful, will not only tend to the security of our citizens, but be of great advantage to the Indians themselves. With the exception of the tribes referred to, our relations with all the others are on the most friendly footing; and it affords me great satisfaction to add, that they are making steady advances in civilization, and the improvement of their condition. Many of the tribes have already made great progress in the arts of civilized life. This desirable result has been brought about by the humane and persevering policy of the government, and particularly by means of the appropriation for the civilization of the Indians. There have been established, under the provisions of this act, thirty-two schools, containing nine hundred and sixteen scholars, who are well instructed in several branches of literature, and likewise in agriculture and the ordinary arts of life."

SUPPRESSION OF PIRACY.

The following paragraph assigns a satisfactory reason for the little success which has hitherto attended the efforts of our officers to suppress piracy in the West Indies. The suggestion of the President that it may be expedient to pursue the robbers on land deserves serious consideration. It seems to be the only effectual method of preserving the lives and property of our citizens, and we think that Spain would have no just cause for complaint.

"The force employed in the Gulf of Mexico, and in the neighbouring seas, for the suppression of piracy, has been preserved essentially in the state in which it was during the last year. A persevering effort has been made for the accomplishment of that object and much protection has thereby been afforded to our commerce, but still the practice is far from being suppressed. From every view which has been taken of the subject, it is thought that it will be necessary rather to augment than to diminish our force in that quarter. There is reason to believe, that the pirates now complained of, are committed by bands of robbers who inhabit the land, and who, by preserving good intelligence with the towns, and seizing favourable opportunities, rush forth and fall on unprotected merchant vessels, of which they make an easy prey. The pillage thus taken, they carry to their lurking places, and dispose of afterwards at prices tending to seduce the neighbouring population. This combination is understood to be of great extent, and is the more to be deprecated, because the crime of piracy is often attended with the murder of the crews, these robbers knowing if any survived, their lurking places would be exposed, and they be caught and punished. That this atrocious practice should be carried to such extent, is cause of equal surprise and regret. It is presumed that it must be attributed to the relaxed and feeble state of the local government, since it is not doubted from the high character of the Governor of Cuba, who is well known and much respected here, that if he had the power he would promptly suppress it. Whether those robbers should be pursued on the land, the local authorities be made responsible for these atrocities, or any other measure be resorted to, to suppress them is submitted to the consideration of Congress."

SUPPRESSION OF THE SLAVE TRADE.

We give this part of the message entire, and add our wishes to those of the President, that points of trivial importance may not be permitted to defeat an object dear to the hearts of Englishmen and Americans, and of the friends of humanity throughout the globe.

"It is a cause of serious regret that no arrangement has yet been finally concluded between the governments of Great Britain and the United States, to secure, by joint co-operation, the suppression of the Slave trade. It was the object of the British government, in the early stages of the negotiation, to adopt a plan for the suppression, which should include the concession of the mutual right of search, by the ships of war of each party, of the vessels of the other, for suspected offenders. This was objected to by this government, on the principle that as the right of search was a right of war, of a belligerent towards a neutral power, it might have an ill effect to extend it, by treaty, to an offence which had been made comparatively mild, to a time of peace. Anxious, however, for the suppression of this trade, it was thought advisable, in compliance with a resolution of the House of Representatives, founded on an act of Congress, to propose to the British government an expedient, which should be free from that objection, and more effectual for the object, by making it piratical. In that mode, the enormity of the crime would place the offenders out of the protection of their government, and involve no question of search, or other question, between the parties, touching their respective rights. It was believed, also, that it would completely suppress the trade, in the vessels of both parties, and by their respective citizens and subjects in those of other powers, with whom, it was hoped, that the odium which would thereby be attached to it, would produce a corresponding arrangement, and by means thereof, its entire extirpation forever. A convention to this effect was concluded and signed in London, on the 13th day of March, 1824, by plenipotentiaries duly authorised by both governments, to the ratification of which certain obstacles have arisen, which are not yet entirely removed. The differences between the parties still remaining, have been reduced to a point, not of sufficient magnitude, as is presumed, to be permitted to defeat an object so near to the heart of both nations, and so desirable to the friends of humanity throughout the world. As objections, however, to the principle recommended by the House of Representatives, or at least to the consequences inseparable from it, and which are understood to apply to the law, have been raised, which may deserve a reconsideration of the whole subject, I have thought it proper to suspend the conclusion of a new convention until the definitive sentiments of Congress may be ascertained."

POST OFFICE DEPARTMENT.

The receipts of the Post-office Department will exceed the expenditures, although the transportation of the mail within the year has been much increased.

MILITARY ESTABLISHMENTS.

The Military Academy, on which the army essentially rests, has attained, in comparison with any other institution of a like kind, a high degree of perfection. Experience has shown, that the dispersed condition of the Corps of Artillery is unfavourable to discipline. To remedy this inconvenience, eleven companies have been assembled at the fortifications erected at Old Point Comfort, as a school for artillery instruction in like manner. In this mode, a complete knowledge of the science and duties of this branch of the service will be extended throughout the whole Corps of Artillery.

GENERAL LA FAYETTE.

After alluding to the enthusiasm with which the General has been everywhere received, the President says: "His high claims on our Union are felt, and the sentiment is universal that they should be met in a generous spirit. Under these impressions, I invite your attention to the subject, with a view, that, regarding his very important services, losses and sacrifices, a provision may be made and tendered to him, which shall correspond to the sentiments, and be worthy the character of the American people."

GREEKS AND SOUTH AMERICANS.

The President rejoices in the success of the Greeks, and expresses the hope that the powers of Europe will consent to replace them on the ground occupied by their ancestors, and to which their heroic exertions, at this day so eminently entitle them.—He considers the independence of the South American states, as firmly established, and repeats the observation in his message of the last year, that any interference in their concerns on the part of the Holy Alliance, would be considered by the United States, as in its principle, affecting us. He adds, "It is gratifying to know that some of the powers with whom we enjoy a very friendly intercourse, and to whom these views have been communicated, have appeared to acquiesce in them."

COLONIZATION OF THE INDIANS.

In the following paragraph the President proposes the removal of the Cherokees, Choctaws, Creeks, and other tribes, to the country bordering on the Rocky mountains. This project does not strike us agreeably. These tribes are now rapidly advancing in every species of improvement, and in a few years, if they are not disturbed, they promise fair to become in every respect equal to white men. If they are removed, every thing is put at risk.

"The condition of the aborigines within our limits, and especially those who are within the limits of any of the States, merits likewise particular attention. Experience has shown, that unless the tribes be civilized, they can never be incorporated into our system, in any form whatever. It is likewise shown, that in the regular augmentation of our population, with the extension of our settlements, their situation will become deplorable, if their extinction is not prevented. Some well-digested plan, which will rescue them from such calamities, is due to their rights, to the rights of humanity, and to the honour of the nation. Their civilization is indispensable to their safety, and this can be accomplished only by degrees. The process must commence with the children, through whom some effect may be wrought on the parents. Difficulties of the most serious character present themselves to the attainment of this very desirable result, on the territory on which they now reside. To remove them from it by force, even with a view to their own security and happiness, would be revolting to humanity, and utterly unjustifiable. Between the limits of our present States and Territories, and the Rocky Mountains, and Mexico, there is a vast territory to which they might be invited, with inducements which might be successful. It is thought, if that territory should be divided into districts, by previous agreement with the tribes now residing there, and civil governments be established to each, with schools for every branch of instruction in literature, and in the arts of civilized life, that all the tribes now within our limits might gradually be drawn there. The execution of this plan would necessarily be attended with expense, and that not inconsiderable, but it is doubted whether any other can be devised which would be less liable to that objection, more likely to succeed."

COLUMBIA RIVER.

The President recommends the employment of a frigate with an officer of the Corps of Engineers, to explore the mouth of the Columbia river, and the coast contiguous, with a view to the establishment of a military post. Among the advantages which would result from a military post at this spot, are the protection of our commerce and fisheries in the Pacific ocean, and the promotion of the intercourse between our western states and the Pacific, and of our trade with the tribes residing in the interior on each side of the Rocky mountains.

The Sloop Neptune.—The Newburgh papers contain additional particulars respecting the loss of this vessel.—Mr. Mullock was on the quarter deck when the sloop was going down—he saw through the window the awful sufferings in the cabin, and heard the screams of women and children for help, and lost for a moment all thought of his situation, and undertook to break away the grating which protected the window, to let them out. He had partially succeeded, when the vessel went down—some of the grating got fast in his clothes, and he went down with her—she struck the bottom with a dreadful crash—he imagined his time had come—he made a powerful effort, and succeeded in extricating himself by tearing off a part of his vest which was fast, came to the top of water and was finally saved.—There was only one female saved, and she very narrowly escaped. She was clinging to a tierce, and just as the boat approached her, she fell off. A person went to the bow of the boat and seized her by the hair as she was sinking. It came out. He reached down and caught her clothes. They tore, and she was again sinking, she raised her hand; she was seized, and she was taken on board.—On Monday of last week, after many ineffectual attempts, the sloop was raised from the bar into which she had bedded, and was floated on shore. An engine was taken on board, and the water was pumped out. On Thursday evening, she was towed up by the steamboat, and anchored off the village of Newburgh. The cabin which, previous to taking out the water, had been closed, was then opened, and the coroner and some other persons went down. A scene of destruction and death was here presented. Seven women were found among the ruins. The partition between the cabin and the hold had been broken down, and a boy of from 10 to 12 years, and a girl of the same age, were found among the cargo. The dead were brought up, and laid on the quarter deck, and were all recognized by their friends. An inquest was held over the bodies, and the sloop was then hauled into the dock, where a crowd had assembled to view the most heart rending spectacle that ever was witnessed in Newburgh.

PASSENGERS.

James Smiley, of Bloomsburg, Sullivan county; Mrs. Graham, Son and Daughter, Minisink, Orange county; Mrs. Churchill, Coldenham; Hezekiah Loveland, Sullivan county; Joseph Weed, Coldenham; John Greenleaf, Minisink; William Kelly, Minisink; George Everson, Walkill; Matilda

Helme, Walkill; Mrs. Elizabeth Couch, Sullivan county; Theron McCurdy, Crawford; Mrs. Rush, Walkill; Mrs. McClaughery, Newburgh; Mrs. Cochran, Coldenham; Mrs. Sarah Couch and Son; John Leader, Blooming Grove; William Hensler; F. DeCatur, a boy, New-York; Deborah Ann Teller; Mrs. Trout; William Kelly, and child; Frederick William DeCoudres.

Boatmen.—Jacob Polhemus, Newburgh; Samuel Carlisle, Newburgh.—22.

An extraordinary and ingenious escape was made from the State Prison at Charlestown, Mass. a few days since, by one of the convicts. He worked in a shop as a Cabinet Maker and Upholster, and having orders for a large sofa, he made it with a false bottom, and stuffed it with some very light materials. In the space formed between the top and lower bottom, he contrived to introduce his body, at the time when the waggoner came to take away the piece of furniture. He was a small man, and his weight was not sufficient to produce any suspicion in the mind of the driver. The sofa thus loaded, was accordingly stowed away in the baggage waggon, and our hero effected his escape, in a manner that for some time eluded the detection of the officers.

A number of American vessels, under Dutch colours, are said in recent accounts from St. Thomas, to be fitting out at that place for the Slave Trade. This it appears is effected by vessels going from the United States to St. Thomas, and proceeding from thence to St. Eustatia, where they obtain Dutch papers, and then sail for the slave coast. There were two U. S. vessels at St. Thomas, the officers of which were stated to be well aware this process was carried on, but they had no authority to interfere with any vessels sailing under Dutch colours.—N. Y. D. A.

General Jackson and his lady lately passed through Lexington, Kentucky, on their way to Washington. The citizens of Lexington gave him a *Bail* on the evening of the 16 ult. We should think any other honours would have been more suitable than dancing to one who is said to have become very pious of late. ib.

Cancers.—William Norris has arrived at Baltimore in the schr. Resolution from Kingston, Jamaica. It is stated that he has acquired, during his travels in South America, the art of curing Cancers by extract preparations without leaving a scar and with very trifling pain.

Citizen Granville embarked on Wednesday on board of the brig Four Sons, in the Delaware. He expects, with a number of our coloured population, to sail this day for Haiti. It is due to Mr. Granville to state, that from the day of his landing to the day of his embarkation we have not heard a whisper of complaint against him, although we have heard much in his favour, not only as to the manner in which he has executed the duties of his delicate and important mission, but as to his general deportment.—Phil. Dem. Press.

MARRIAGES.

At Suffield, by the Rev. Asahel Morse. Mr. Richard D. Rogers to Miss Sumanthe Clapp.
At Wethersfield, Mr. Edwin Olmsted to Miss Mary Blinn.
At Westfield, Mass. Mr. Milton Bartlett, of this city, to Miss Julia S. Phelps.
At East Hartford, on the 8th inst. Mr. John White to Miss Maria Hills.
At Colebrook, Rev. George E. Pierce of Harwington, to Miss Susan Rockwell, daughter of Martin Rockwell Esq.

DEATHS.

In this city, on the 16th inst. Mrs. Lucy Beebe, 55.
At Rochester, N. Y. on the 5th inst. Mr. Anson Hurlburt, 22, late of Berlin, Conn.
At New Haven, Mr. Charles Hunt, son of Capt. Frederick Hunt, 36; the wife of Mr. J. Whiting, 41; Mr. Henry Parmelee, 40.
At New London, Mrs. — Belten, 82.
At Northampton, Miss Lucy Alford, Wife of Samuel Alford, aged 50.
At Windsor, Mr. Carlisle Higley, 29, who was blind from his birth.

WETHERSFIELD SEMINARY FOR YOUNG LADIES.

FOR the sake of preaching the gospel to a small society, that would otherwise have been destitute, the subscriber removed from Byfield to Saugus. Having tried the experiment for three years, he found the duties of instructing and preaching too arduous for his enfeebled constitution. He was, therefore, induced, with the consent of his beloved people, to comply with the invitation of his friends in Wethersfield, to attempt the location of his seminary in this delightful village.

The same general plan of instruction will here be pursued, as at Byfield and Saugus. It is hoped, however, that the experience of seven years has suggested a number of very important improvements.

The Young Ladies of the Seminary will be instructed in two classes, the *Senior* and the *Junior*.

JUNIOR CLASS.

The principal branches to be pursued by this class, are reading, defining, writing, penmanship, arithmetic, ancient and modern geography, grammar, punctuation, rhetoric, composition, history, logic and theology.

The following books will be used by this class, the Bible, the Union [Historical] Catechism, an English Dictionary, Colburn's first lessons in Arithmetic, Daboll's Arithmetic, Murray's Grammar and Exercise, Abridgement of Blair's Lectures, Worcester's Elements of Geography, with his ancient and modern maps, Whippley's Compend of History, Goodrich's History of the United States, and the Night Thoughts.

For admission into the junior class, young ladies will be expected to be able to read common prose with readiness and correctness; to have made considerable progress in spelling; to have a general acquaintance with English Grammar, and an ability to parse easy phrases; to have some acquaintance with Modern Geography, a good knowledge of the fundamental rules of Arithmetic, and of sections of Colburn's First Lessons, together with such an acquaintance with Scripture History as may be gained from the Minor Historical Catechism. Their acquaintance with these branches, in order for admission, will generally be ascertained by examination, or by performance in the Preparatory School. Two or three weeks attendance in this school may suffice for this purpose. Except in some very special cases, no one will be admitted into this class under the age of fourteen years.

SENIOR CLASS.

It is expected, that candidates for admission

into this class will be well acquainted with the junior studies except the History of the United States for the ensuing season. It will not, however, be considered absolutely essential for them to have studied the same books. It is particularly required, that they be well acquainted with the whole of Colburn's First Lessons, with fractions, proportion, interest, and the square root.

This class will pursue their studies in the use of the following books: the Bible, the Union Catechism, an English Dictionary, Watts on the Improvement of the Mind, Conversations on Natural Philosophy, Conversations on Chemistry, outline of a Course of Lectures on Astronomy, Goldsmith's Abridgment of the History of England, Goodrich's History of the United States, the Night Thoughts, and, if there be time, some cheap compend of Ecclesiastical History.

This class will also receive instruction in reading, writing, punctuation and composition. To the last mentioned branch, as being highly important, and much neglected, both classes will pay much attention. And it is confidently hoped, that in consequence of adopting a particular method, the young ladies will find this branch much more easy, and much less unpleasant than some may fear.

Young ladies will be admitted into the senior class, only by examination, or previous attendance in the preparatory school. Requisite age not less than fifteen years.

The instructor has been peculiarly gratified to witness the lively and increasing interest manifested by his pupils in attending to intellectual philosophy, especially the last season. He hopes the ensuing season to increase the number of his lectures upon this noble, practical and very important science.

As every branch is taught systematically, and as it is highly desirable that each student should be instructed in the reasons of each system, it is earnestly requested that those who may attend the seminary, may, if possible, enter at the commencement of the season.

The seminary will be open the ensuing season, during two terms, the first twelve weeks, and the second fourteen, separated by a vacation of a fortnight. Price of instruction for the first term, \$5; for the second \$7, each to be paid in advance. The first term will commence on the 1st Wednesday in May, at 9 o'clock, A. M. The introductory lecture will commence at 10.

PREPARATORY SCHOOL.

A preparatory school will be opened in one of the seminary halls on the first Wednesday in January, at 9 o'clock A. M. The principal design of this is to prepare young ladies for the seminary. Others, however, who may not have the seminary in view, and also young masters, may be instructed in the preparatory branches, and likewise in writing. This school will be taught principally by Mrs. and Miss Emerson. It will continue, till within a fortnight of the opening of the seminary.

Price of instruction and fuel in this school, 42 cents a week.

COLLATERAL SCHOOL.

At the close of the Preparatory, it is proposed to open a Collateral School, particularly designed to qualify young ladies to join the seminary at some future season; though other young ladies may be received. This school will be taught principally by Miss S. C. Kettelle of Charlestown, Mass. It will be superintended, however, by the principal of the seminary. All the pupils will attend devotional exercises together; and such members of the school, as may be judged sufficiently advanced, will be allowed to attend the lectures of the seminary. This school will be kept two terms of fourteen weeks each, having the same vacation as the seminary.

Price of instruction in the Collateral School, 30 cents a week.

The seminary and two schools are designed as parts of a systematic course of instruction, in which the teachers will exert their daily efforts to render the progress of their pupils pleasant, thorough, rapid and useful.

Though the principal of the seminary considers intellectual, moral and theological science incomparably more dignified and important than merely physical science, he has deemed it his duty to expend a few hundred dollars for instruments of exquisite workmanship, to exhibit and illustrate some of the laws by which the Creator governs the material universe.

Common price of board in this village, \$1 50 cents a week, washing, fuel and lights not included.

Students can here be accommodated with such books and articles of stationery, as they may have occasion to purchase, at the usual prices.

JOSEPH EMERSON.

Wethersfield, Dec. 13, 1824.

FOR SALE, A VALUABLE FARM,

Lying in the Town of Colebrook, within a mile of the Baptist Meeting House. Said Farm contains one hundred and fifty-three acres, has two Dwelling Houses, three Barns, one Cider Mill, a Distillery, with two Stills, is situated in a thick settled neighbourhood; the Distillery is supplied with a never-failing spring of water. The Farm has on it an excellent Orchard, of about 600 Trees, in their prime. Said Farm lies quite compact, nearly square, and fronts on the Turnpike Road, is well watered, and excellent for grazing. A stock of between 20 and 30 head, may be had with it if desired. For further particulars apply to the subscriber, on the premises.

LYMAN CLINTON.

Colebrook, Nov. 27th, 1824.

NOTICE.

SIX months from this date are allowed by the Court of Probate for the district of Granby, for the settlement of the estate of David Dewey, late of Granby, within said District, deceased. All persons having claims against said estate, are hereby notified to exhibit them to the subscribers within said term, or be barred a recovery.

DAVID DEWEY, } Admin'rs.
JOHN DEWEY, }
SAMUEL DEWEY. }
Granby, Dec. 1st, 1824. 46p3w.

Christian Almanack.

For sale at the Depository of the Connecticut Branch of the American Tract Society,

THE CHRISTIAN ALMANACK, FOR 1825.

In large or small quantities. CHARLES HOSMER, Agent.

From the Philadelphia Recorder.

The doctrine which is technically called the "indwelling of the Spirit of God in the hearts of believers," is, without a question, a true and most precious doctrine of the holy Scriptures, yet one, which, by wild and ignorant enthusiasts, is liable to be greatly abused. The language which is frequently used on this subject is highly exceptionable, and has occasioned much ridicule to be cast on one of the most soul cheering truths of Christian experience. The question, "how may we know whether the Spirit of God dwells within us?" has, to my own mind, been satisfactorily and judiciously answered by a writer in the Washington Theological Repository. It is the concluding part of an article in which the whole subject is largely treated, under the title, "The indwelling of the Spirit of God, the only infallible proof of our possessing the Christian character."

How may we know that the Spirit of God dwells within us? This is a most difficult, but interesting question. Some are of opinion that the influences of the Spirit within us, cannot, even with the utmost watchfulness and attention, be distinguished from the operations of our own minds. The author of this communication would wish to speak with the greatest reverence and caution on a subject awfully sacred, sublime, and difficult. Many weak-minded religionists have spoken on this subject with such gross familiarity, arrogance, and confidence—attributing the excitement and effervescence of animal feeling to the power of the Holy Spirit, and calling upon the name of that divine agent to sanction their follies and errors—that too many of the intelligent and sober-minded have been induced to consider the whole a delusion, and to disbelieve altogether the special operations of divine grace upon the souls of men. But how irrational is such a course?—What is this, but to impeach the wisdom of God, and give the lie to the plainest declarations of holy writ, by way of taking revenge upon human extravagance and folly?

It would require the mind of an archangel distinctly to apprehend this subject in all its bearings, and discourse upon it in a manner adequate to its great truth and importance. It is only by reflecting on his own experience, and his similes and illustrations employed in the holy scriptures, that weak man is enabled to spell out the meaning of God's plainest declarations on this mysterious subject. For, though it is the "natural man" alone who "understandeth not the things of the spirit and cannot discern them"—yet the most wise and pious Christian, in contemplating the subject of divine operation on the human heart, are forced to exclaim, "it is higher than Heaven, what can we know!"

Our Lord Jesus Christ designed to check the presumption and vain confidence of men, when he said, "the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh nor whither it goeth: so is every one that is born of the spirit." But we may safely declare that the operations of the Holy Spirit, may be brought like other things, to the test of induction and experiment, and be judged of by their effects.

Keeping the analogy suggested by our Lord in view, we may therefore say, that as our animal life cannot exist and be supported without the free respiration of natural air, so there cannot be the undeniable symptoms and exercises of divine life where the Holy Spirit is not present. As the wind, which is not an object of vision, is perceived only by the effects which accompany its progress—so the influence of the Holy Spirit is perceived by the same means. As, when we behold the stately tree rudely shaken and agitated, we infer the presence of a mighty wind, so when trembling and conviction of sin agitate our hearts, and we feel a tumultuous exercise of fear and contrition in our bosoms, we may infer that the Spirit of God has visited us in his awakening and convincing energies. When we behold the smooth surface of the water, moved with a light and tremulous wave, which adds beauty and interest to the scene, we attribute it to the operation of a gentle breeze; so when our affections are deeply interested in religious contemplations, when the calm sweet spirit of devotion is felt within us; when our minds rise above these earthly scenes and soar towards the heavens, thirsting for communion with the Lord our God; we may, without any danger of enthusiasm or delusion, confidently believe that the Holy Spirit of God is moving upon our hearts. Under such circumstances, it is not fanatical to adopt the language of our sober, discreet, and remarkable Church and say, that we "feel in ourselves the working of the Spirit of Christ, mortifying the works of the flesh and our earthly members, and drawing up our minds to high and heavenly things."

The writer of these pages, feels unwilling to leave the momentous subject, which has been so imperfectly discussed and illustrated, without aiding his readers in applying it to their consciences and bringing themselves to trial by this scriptural test of christian character. If, my readers, your souls have been deeply humbled under a sense of native corruption and personal guilt: if with genuine

contrition you have fled to Jesus for refuge to lay hold on the hope set before you: if you place all your reliance upon him, desiring to be redeemed by his blood and justified by his righteousness: if you take more pleasure in prayer, reading the scriptures, and attending on the means of grace, than you do in all the employments and pleasures of the world: if your consciences testify that you hate sin and desire to be delivered from its power: if you love God supremely, and delight to be engaged in doing his holy will: you need have no doubt of your state. The Lord God of Heaven and Earth, has deigned to visit you in mercy. You are true Christians. "You are not in the flesh, but in the spirit, for the Spirit of God dwelleth in you."

Oh! how enviable is your character, how highly privileged your condition! God beholds you as united in a covenant relation to his dear Son. "There is now therefore no condemnation to those who are in Christ Jesus; for the law of the Spirit of life in Christ Jesus, hath made them free from the law of sin and death." The Holy Spirit is the bond of union which connects you with the Lord Jesus, as the members of the human body are connected with the head. O then rejoice in this union which entitles you to the favour of God, the promises of his word, and the free participation of the sacraments and ordinances of his Church. And may the Lord Jesus, the Glorious Head give you more and more of his Holy Spirit, manifest himself unto you as he doth not unto the world; and enable you to adopt the language of triumphant assurance! "Who shall separate us from the love of Christ? We are persuaded that neither life, nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord."

"But if any man have not the Spirit of Christ, he is none of his." However amiable you may be in disposition and manners; however moral in your lives; however attentive to the outward forms and services of religion; yet, if the Spirit of God dwells not in you: if you have never experienced his powerful operations in your souls:—the Almighty Saviour declares that you are none of his. You are still "in the flesh"—under the power of the "carnal mind"—"dead in trespasses and sins," and doomed to death eternal. Ah! sinner, what will be thy feelings on that day, when God shall judge men according to the principles of the Gospel—that day when all in whom the Spirit of God has dwelt as a comforter and sanctifier, will be received to the kingdom of light and glory, and all others be forever excluded? May you lay "these things seriously to your heart," and be added to the blessed company of true Christians in whom the Holy Spirit resides as the earnest and foretaste of joys to come."

LO! HERE, AND LO! THERE.
ELIAS HICKS.

This gentleman is now preaching in Philadelphia, where he appears to have excited no small contention among the Society of Friends, to which he professes to belong. Some of his expressions seem to us to fall but little short of blasphemy. It will be sufficient—perhaps too much—if we copy the following paragraph from a letter written by him to Dr. Shoemaker, of Philadelphia, and published in the Philadelphia Recorder, in connexion with the Doctor's reply. He had been speaking of the death of Christ, which he maintains took place contrary to the purpose of Jehovah. He then says:

"Surely, is it possible, that any rational being that has any right sense of justice or mercy, would be willing to accept forgiveness, of his sins on such terms!!! Would he not rather go forward and offer himself wholly up to suffer all the penalties due to his crimes, rather than the innocent should suffer! Nay—was he so hardy as to acknowledge a willingness to be saved through such a medium, would it not prove that he stood in direct opposition to every principle of justice and honesty, of mercy and love, and show himself to be a poor selfish creature, and unworthy of notice!!!—Bos. Telegraph."

CHRIST, THE GREAT TEACHER.

A dialogue between a Socinian Quaker, and a Bible Quaker.

Bible Quaker. Thou must not forsake the good old way, and thou shalt find rest to thy soul. Jer. vi. 16.

Socinian Quaker. There are so many ways now a days, I don't know which is the good old way.

B. Q. It is this: A high way shall there be, called the way of Holiness; the way-faring men, though fools, shall not err therein. Isa. xxxv. 8.

S. Q. I believe the Bible is a good book; yet there are many texts in it that ought to be either altered or entirely taken away.

B. Q. Thou must not speak against the Bible. If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life. Rev. xxii. 19.

S. Q. I am not against the Bible; but I

don't like bigotry—I am for all to have liberty.

B. Q. Take heed lest by any means this liberty of thine become a stumbling block. 1 Cor. viii. 9.

S. Q. All I wish is, that every one have liberty to choose his own way.

B. Q. O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his own steps. Jer. x. 23. S. Q. But thou knowest that it is a privilege to choose, and to choose that which seemeth right to us.

B. Q. The way of a fool seemeth right in his own eyes—and there is a way which seemeth right unto a man, but the end thereof are the ways of death. Prov. xii. 15, and xiv. 12.

S. Q. Dost thou discard reason? I hold to a rational religion. If a man is not to trust to his own heart and understanding, what is he to trust to?

B. Q. He that trusteth in his own heart is a fool. Lean not to thine own understanding, but trust in the Lord with all thine heart. Prov. xxviii. 26, and iii. 5.

S. Q. I thou talkest so much about being taught the right way; what dost thou think the right way?

B. Q. Christ says, I am the way—and no man cometh unto the Father but by me. John xiv. 6.

S. Q. What dost thou mean by Christ's being the way?

B. Q. That great teacher sent from God to show the true way. A prophet shall the Lord your God raise up unto you, him shall ye hear. Acts vii. 37.

S. Q. I like many of his moral sayings very much.

B. Q. Him shall ye hear in all things whatsoever he shall say unto you. Acts xii. 22.

S. Q. I believe in Christ's being the way to lead us to God by his example, but no other way.

B. Q. Thine is a dead way; but there is another way, called "a new and living way," to enter into the holiest by the blood of Jesus, which way he hath consecrated for us through the veil, that is, his flesh. Heb. x. 19.

S. Q. I'll agree with thee that Christ was a good man, and was designed to be a teacher by a good example; and dost thou believe more than this?

B. Q. I will raise them up a prophet from among their brethren, and will put my words in his mouth, and he shall speak unto them all that I shall command him. Deut. xviii. 18.

S. Q. Ah, thou goest to the Old Testament; we are not under that dispensation.

B. Q. Him hath God the Father sealed, or authorised. I came down from heaven, not to do mine own will, but the will of him that sent me. And as my Father hath taught me, I speak. John vi. 38, and viii. 28.

S. Q. If God meant that Jesus should be that great teacher thou speakest of, to teach both by precept and example, why is it not so said in plain words?

B. Q. And there came a voice out of the cloud, saying, This is my beloved son, hear him—in all things whatsoever he shall say unto you. Luke ix. 35.—Acts iii. 22.

S. Q. I believe that God alone is the great teacher.

B. Q. Christ is God. And they shall call his name Emmanuel, that is, God with us. In the beginning or eternity was the Word, and the Word was with God, and the Word was God. And the Word was made flesh and dwelt among us. Matt. i. 23—John i. 1, 14.

S. Q. I can't believe in two Gods.

B. Q. Christ says, I and my Father are one.—And he that hath seen me hath seen the Father. John xi. 30, and xiv. 9.

S. Q. That's blasphemy to call any man God.

B. Q. The Jews said to Christ, for a good work we stone thee not; but for blasphemy; because, that thou, being a man, makest thyself God. And the Jews sought the more to kill him, because he said God was his Father, making himself equal with God. John x. 33, and v. 18.

S. Q. I confess to thee that it has always looked like robbing God to ascribe his attributes to Christ.

B. Q. He (Christ) thought it not robbery to be equal with God. Phil. ii. 6.

S. Q. Thou mayest trust in Jesus for thy God, and I'll trust in the Lord of hosts.

B. Q. Jesus is the Lord of hosts. Mine eyes have seen the King, the Lord of hosts. These things said Esaias, when he saw his (Christ's) glory, and spake of him. Isa. vi. 5, John xii. 41.

S. Q. I don't believe every thing the Bible says.

B. Q. What if some don't believe? shall their unbelief make the faith of God without effect? Rom. iii. 3.

S. Q. But that there is a hell, and that, that hell is fire, where sinners must suffer eternally, and all that, I can't believe.

B. Q. And canst thou believe that Christ lies? He says, If thy hand offend thee cut it off; it is better for thee to enter into life maimed, than having two hands, to go into hell, into the fire that never shall be quenched, where their worm dieth not and the fire is not quenched. Mark xi. 43.

S. Q. I abhor such thoughts, that a kind and merciful father would make his

children to suffer for ever in hell.

B. Q. My thoughts are not your thoughts, saith the Lord. Let the unrighteous man forsake his thoughts. Behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened to my words. Isa. iv. 7, 8. Jer. vi. 19.

S. Q. I'm not afraid of hell. I believe all the hell there is, we have in this life.

B. Q. Christ says there is a hell after this life. Fear not them which kill the body, and after that have no more that they can do. But I will forewarn you whom you shall fear: Fear him, which after he hath killed, is able to destroy both soul and body in hell; yea, I say unto you, Fear him. Matt. x. 28. Luke vii. 4.

S. Q. I am not afraid of that destruction.

B. Q. I am sorry for that—For it shall come to pass that every soul which will not hear that Prophet, shall be destroyed. Acts iii. 23.

In the letter below from the illustrious man, (notwithstanding the honorable mention he makes of Jesus Christ and his religion,) we have a melancholy proof that "the world by wisdom knows not God," and that "none knoweth the Father save the Son and he to whom the Son will reveal him."

CORRESPONDENCE.

William Ganby to Thomas Jefferson.
Smo. 29th, 1813.

Esteemed Friend, THOMAS JEFFERSON, I have for years felt, at times, affection towards thee, with a wish for thy salvation, to wit, the attainment while on this stage of time (in the natural body) of a suitable proportion of the divine life, for otherwise we know little more than the life of nature, and therein are in danger of becoming inferior to the beasts that perish, in declining the offer of divine life made to every rational being.

But I have long had better hope of thee, and have thought, (particularly in our little quiet meeting yesterday) that thou hadst been "faithful (at least) in a few things" and wish that thou mayest become "Ruler over more, and enter into the joy of our Lord," and into his rest. And it occurred in order thereto, that we should become Christians, for he that hath not the Spirit of Christ, is none of his, and this knowledge is strongly insisted on, I think, by divers of the apostles, who had particularly seen and were eyewitnesses of his majesty, particularly in the mount, and of others who had not that view, which, however, was sufficient to perfect them, and was to be taken away, that they might be more effectually turned to that Spirit which leadeth into all truth, whose power alone is able to reduce the spirit of nature into suitable silence and submission.

Thomas Jefferson to William Ganby.

Sir,

I have duly received your favour of August 27th; am sensible of the kind intentions from which it flows, and truly thankful for them, the more so, as they could only be the result of a favourable estimate of my public course. During a long life as much devoted to study as a faithful transaction of the trusts committed to me would permit, no object has occupied more of my consideration than our relations with all the beings around us, our duties to them and our future prospects. After hearing and reading every thing which probably can be suggested concerning them, I have formed the best judgment I could as to the course they prescribe; and in the due observance of that course I have no recollections which give me uneasiness. An eloquent preacher of your religious society, Richard Mott, in a discourse of much unction and pathos, is said to have exclaimed aloud to his congregation that he did not believe that there was a Quaker, Presbyterian, Methodist, or Baptist in heaven—having paused to give his audience time to stare and to wonder, he said—that in Heaven God knew no distinction, but considered all men as his children and as brethren of the same family. [Mr. Whitefield used the same expression.] I believe with the Quaker preacher, that he who steadily observes those moral precepts in which all religions concur, will never be questioned at the gates of heaven as to the dogmas at which they differ; that on entering there, all these are left behind us: the Aristides and Catos, the Penns and Tillotsons, Presbyterians and Papists, will find themselves united in all principles which are in concert with the reason of the Supreme mind. Of all the systems of morality, ancient or modern, which have come under my observation, none appear to me so pure as that of Jesus. He who follows this steadily, need not, I think, be uneasy, although he cannot comprehend the subtleties and mysteries erected on his doctrines, by those who calling themselves his special followers and favourites, would make him comp into the world to lay snares for all understandings but theirs; these metaphysical heads, usurping the judgment-seat of God, denounce as his enemies, all who cannot see as they see. In all essential points you and I are of the same religion, and I am too old to go into inquiries and changes as to the unessential. Repeating therefore my thankfulness for the kind concern you have been so good as to express, I salute you with my friendship and brotherly love.

NEW TRIUMPHS OF THE GOSPEL IN THE ISLES

OF THE PACIFIC.

Concluded from page 182.

The death of the young King, who has left an infant son, has occasioned another division in the island of Rurutu. One party of chiefs wished Aaura to have the Regency; the greater part chose the late King's own uncle. Aaura and his party determined on leaving the settlement and forming a new one, and distinct, on the opposite side of the island, which they had done about seven or eight months previous to my arrival. Puna, one of our teachers, had joined Aaura and his party. Mahamene remained at the original settlement.

I thought it best not to attempt to reunite the two settlements, as I was not there a sufficient time to know the different influences in the island, and the probable effect of such a proceeding. They expressed it as their wish that they should remain as they were; therefore I explained to them the advantages that might result from their remaining separate, as they were, provided they were cautious in the management of their respective stations; they would prove a stimulus to each other, and if any thing like a holy emulation could be kept up, life and activity would be the result; but if, on the contrary, an evil, envious party spirit was manifested by them, it would very soon be imbibed by the people.

They had formed a Missionary Society, and had 900 bamboos of oil for the first year's subscriptions.

On the following Sabbath I administered the ordinance of the Lord's Supper for the first time at Rurutu; the natives were 16 in number, whose experience was satisfactory, and their answers to the questions I proposed, were, upon the whole, simple and pleasing. They stated implicitly their belief in the Lord Jesus Christ and their dependence on him alone for salvation. I addressed them in the morning from our Saviour's own words, "Do this," &c. Puna and Mahamene both engaged in the devotional parts of the service. In the afternoon, I preached to them from Hebrews ix. 11, "Let us labour, therefore to enter," &c. After service, the whole of the inhabitants of the island being present, I thought it a favourable opportunity of speaking to them, and warning them to guard against disunion; for although there were now three distinct stations, yet they acknowledged but one spiritual Head, and were the purchase of one blood. After taking an affectionate leave, we went on board (the vessel was lying off, there being no harbour) late in the evening, and took the advantage of the night to run down to Rimatara. As soon as we were near the land which was about 12 o'clock the next day, two canoes came off to enquire who we were, &c.; from them we were rejoiced to hear that the people had embraced the gospel; that they had erected a large Chapel, and were waiting the arrival of Mr. Orsmond to open it, he having been there before to settle the Native teachers. We got on shore as speedily as possible; it was rather a dangerous attempt, as we had to go through a very heavy sea in landing. The teachers and people expressed much pleasure at being visited. We walked up to the settlement where all the inhabitants are collected. Their houses are very miserable ones, far inferior to any of the islands which I have visited; I speak of the original Native houses of the place. Quite unexpectedly a fine large Chapel presented itself to view, which does the teachers much credit. It is a large building, upwards of 60 feet long, and 30 wide. It is well floored, and well plastered, and a very neat pulpit erected; the workmanship is as good as in any Chapel in our own islands. We had service in it for the first time. Farava, one of the teachers, read and prayed. I preached to the people from our Saviour's words, "Go into all the world," &c. and Ooo concluded with prayer. The women and female children were all very decently dressed in white cloth, and I believe every one had a bonnet on. All were very attentive; the old men with their long beards as well as the young people. They were between two and three hundred in number. The people appeared to be living together in the greatest unity; expressed much attachment to their teachers, and the good men appeared to be at home in their work. They have 150 children in the school, and have formed a Missionary Society among the people. I was much pleased with all I heard and saw at Rimatara. The station is in a prosperous state as can reasonably be expected, and I trust the special blessing of God will continue to rest on their labours; but the want of means to visit frequently our out-stations is an insurmountable barrier to their continued prosperity.

* Rurutu, on the charts Oketerao, is an island in the South Pacific Ocean, lying about 300 miles south of Otaheite. Lon. 150° 47' W. Lat. 22° 27' S. In March, 1821, a party of the natives were driven by contrary winds to Rurutu, one of the Society islands. Here they were detained several weeks, and upon leaving the island took with them two of the natives of Raiatea, who had embraced Christianity, to accompany them home. On their arrival they found little difficulty in persuading the king and chiefs of Rurutu, publicly to renounce idolatry and introduce the worship of the true God. Rimatara is an island 40 miles distant from Rurutu, and has recently followed its example in renouncing idolatry.

Morse's Geo.